

PRAYER TEST TO-DAY HOLDS REVIVAL'S FATE

Pastors to Decide on City's
Fitness for Religious
Awakening.

MAYOR'S ACTION
EAGERLY AWAITED

Business Men Ready to Join in
Crusade Against Evil, and
Predict Success.

To-day may decide whether or not
New York City is ripe for a revival of
religion.

Four hundred clergymen and church
officials of all denominations have been
invited to meet in the Park Avenue
Presbyterian Church, Park Avenue and
Eighty-fifth Street, at 4 p. m., to pray
for a deepening of the city's spiritual
life. An hour and a half earlier the
steering committee, of which the Rev.
Charles Whitefield Welch is chairman,
will meet to devise some plan of evangelistic
campaign to be recommended to
the general meeting.

What that plan will be and who will
be considered for leadership of the
campaign are matters of secondary im-
portance to the little group of clergymen
who stand at the rudder.

The big question in their minds is,
"Is New York ready?"

Ministers who applaud Billy Sunday
and ministers who are known to be op-
posed to baseball evangelism, radicals
and conservatives and those who keep
in the middle of the road—all have an
opportunity this afternoon to answer
the question.

Unanimous and whole-hearted,
prayerful co-operation is to be the slogan
of the meeting.

To-morrow the steering committee
expects an answer from Mayor Mitchell
to its petition for a proclamation setting
aside April 12 as a city-wide day of
prayer. A spontaneous expression of
genuine interest from to-day's meeting
and a favorable answer from the Mayor
would combine, it is believed, to send
forth the revival ship on a successful
voyage.

If the zeal of new evangelism is kindled
by Wall Street and big business in-
terests will respond. William Peter
Hamilton, editor in chief of "The World"
and "The Evening Post," says that he
sees an undercurrent of respect for higher
things in the business world, a turning
away from the dictation of materialism.

"It must be very businesslike, this
revival," said Mr. Hamilton. "I mean
something deeper than evangelism of
the camp meeting type. The new spirit
has raised standards of business char-
acter. People down here in Wall
Street will not stand for the things
they used to. I have scores and scores
of letters from business men who testify
that they are turning away from the
old, and toward the new business ethics."

"It is a revival from the materialism
so general for the last decade. The
worst development of materialism, lack
of faith, is found in the European war.
And I feel that we will find the remedy
also in the war, because war makes
people think seriously."

"That old doctrine of the survival of
the fittest in which the German philoso-
phers believed has broken down. It
was Huxley who reminded us that the
survival of the fittest did not mean the
survival of the strongest. If it did,
then Jack Johnson would survive and
the rest of us would be killed off."

"I don't mean a Billy Sunday re-
vival when I speak of the awakening
of business. For this responsibility,
such revivals are liable to be super-
ficial and ephemeral, in my opinion. I
believe in a deeper kind of revival,
one that will give us creative litera-
ture and art, get us out of continual
criticism and make our artists do real
creative work. You find something of
that kind in Europe after the Na-
poleonic wars in the writings of
Dickens, Thackeray and Victor Hugo.

We have too much criticism in this
country. This sort of decadence is
shown in our cubist pictures.

"I agree that this is the psychologi-
cal hour for a spiritual awakening to
counteract reflex influences of the Eu-
ropean war."

When asked to be more specific about
the elevation of business ethics in Wall
Street, Mr. Hamilton said that the late
J. P. Morgan had crystallized better
business standards in his remark,
"Credit depends not upon wealth, but
upon character."

"It shows in the relation of large
financiers to their employees; they hold
them to higher standards," added Mr.
Hamilton. "In the last twelve years I
have noticed the same tendency in the
improvement of financial writing in
all of the world's financial centres ex-

cept Berlin, I can say New York is
cleaner than any other city in the world.
"I think a reform movement in Wall
Street began after the insurance in-
vestigation. Business men began to
clean house then. The Stock Exchange
is holding its members to higher stand-
ards to-day. One of the governors told
me recently that when he looked back
on business that was once considered
legitimate, he wondered at the things
he himself had done. In the light of
present standards, he said that some of
his previous transactions looked like
frauds.

AUBURN REFORM CALLED MYTH

Ex-Convict, in Magazine
Article, Accuses Sing
Sing Head.

Prison reform at Auburn is a myth,
according to Benjamin J. Legere, an
anarchist and former convict there,
writing in the current issue of "The
New Republic." Legere was in Auburn
at the time Warden Thomas Mott Os-
borne, of Sing Sing, was a voluntary
prisoner there. He implies that Os-
borne failed to carry out his promises
to bring punishment to two guards who
brutally beat a boy prisoner.

"That the prison guards are becom-
ing 'civilized' and 'human' is also a
fabrication of the press agents," writes
Legere. "One of the most heinous ac-
cidents upon a helpless sick prisoner oc-
curred one night in a cell two tiers
above mine."

"Thomas Mott Osborne, who was
serving his week of voluntary impris-
onment in Auburn at the time and so
heard the beating and strangling of
the boy, told me personally that he
would leave no stone unturned to have
the two guards, Murphy and Benedict,
who were guilty of the bludgeoning of
the prisoner, disciplined."

"These men are still on the job at
Auburn, and one prisoner who saw the
whole affair and testified against them
has lost the position he held as trusty,
the result of seventeen years of good
conduct, and up to the time I left the
prison he was confined to his cell for
eight months."

When Mr. Osborne was told of Le-
gere's version of this incident he said
it was untrue, and that "Legere is an
unmitigated liar, who does not deserve
any consideration." He said that while
Legere was in Auburn he tried to run
the Mutual Welfare League of the pris-
oners, and, failing in that, turned
against it. He had absolutely no stand-
ing among the other men, he said.

"I was not a witness to the attack
on the boy, but I heard the confession
and later heard the story of it as it
went about the prison," Warden Os-
borne said. "I was very hot about it
at the time, and thought the guards
should be hounded."

"But neither the boy who was at-
tacked nor any other prisoner would
make any signed statements as to what
happened. An investigation was made,
but it petered out because of lack of
testimony. The superintendent dropped
it because there was not enough evi-
dence to convict the accused guards."

"This is an old matter—I told all
about it in my book. It is a dead issue
now, and there is no reason for making
it up. Legere is utterly unworthy of
credence. He has no reason to hold
a grudge against me, but he apparently
does, and has written a number of
untrue things about me and about re-
form at Auburn."

Legere spoke in Seneca County yester-
day on prison reform. He was asked
by telephone for an interview as to his
reasons for attacking the Osborne re-
form.

"My only reason is that I want to see
him and those with him make good on
their pretensions that they want to
give the prisoner self-government," he
said. "I am a prisoner of the more
radical element at Auburn took them
at their word when Osborne had such
great influence there."

"When he saw how great our grow-
ing power was he even went to the
extent of getting me pardoned so as
to get me out of the prison. When he
failed in that he tried to get me
transferred to another prison. We
found that out and giving the pris-
ons self-government they wanted it to
be like the Tammany system—a
machine controlled by a few. There was
no such thing as real democracy in it."

Legere was told that Osborne said
he was disgruntled because he had
failed to get control of the Welfare
League at Auburn. He said that it was
not so, and that it was largely through
him and his associates there that Os-
borne was able to get the league
started. It was only when he and his
faction insisted, he said, on a real
carrying out of the democratic idea
that friction came.

Sunday, in Whirlwind Attack on "Vilifiers," Opens Before Audience of 9,000 in Tabernacle at Paterson



CROWD OUTSIDE PATERSON TABERNACLE YESTERDAY.

Continued from page 1

black-haired Rodeheaver, the clear-
eyed Cardiff, who formerly was a prize-
fighter, and looks like "Ma," in a dif-
ferent hat from the one she wore last
night, and the others of his party, the
crowd of probably 9,000 stood and
cheered. Palms slammed on palms,
handkerchiefs waved, and there were
even shrill whistles, such as small Pen-
dons train their teeth and tongues to
perform.

Sunday lunged against the rail back
of the piano, and his face relaxed into
an engaging smile when he heard the
applause. He waved his hand to the
crowd, and by the action brought in-
stant intimacy between himself and his
audience.

"Rodey," the musical director, was
introduced, first to the choir and then
to the audience. The most interesting
particular of his dress was a corded
white silk waistcoat, trimmed with
black braid and fastened with gleaming
jet buttons.

Sunday on Edge.

"I want you to realize that these
hymns are real definite Gospel mes-
sages, not simply songs," he said to
the choir in a perfectly accurate, na-
tionless manner that lacked punch
to a marked degree. It seemed as if
he had said the same thing so many
times before. And then he asked for
a prayer. While the thousands of
heads were bowed Sunday indicated
his intense nervousness. He rubbed
his hands together and said over his
head, "A life formed between his brows."

This nervousness of the man is evi-
dent every moment when he is "work-
ing." He shifts from foot to foot, he
stands with one knee on a stool, then
puts the other on it.

He reminds one of a racehorse dan-
cing under wraps, wild for the barrier
to go up.

Several hymns were sung. Rode-
heaver led the choir, swinging grace-
fully from side to side in the measure
of the music, and sometimes glancing
and sometimes against his hand to
emphasize the strong notes. Every
now and then he would "hold it," and
when he did this he stood with his
hands half outstretched in front of
him, and his fingers open, and one shoe
two feet behind the other. The pose
was something like a man frightened by
a burier.

A beam of sunshine struck the white
pulpit, and the hymnbook, and flashed
from that into the eyes of Sunday, who
sat nearby. Billy was leaning out to
the audience. He jumped as the light
struck his eyes. A prayer by the Rev.
Wilson L. Beale and a short intro-
duction by George Arnold, who was
instrumental in bringing Sunday here,
and the speaker was in his pulpit. He
jammed his left foot on a stool and
grinned both sides of the pulpit top.
The applause finally died down and
then he said:

"I'm agreeable surprised by one
thing in Paterson. I'd been led to be-
lieve this is a cottony, conservative town.
I never saw so much ginger, vim, ta-
bacco, peppermint in a community be-
fore."

He pleases Paterson.

That made Paterson glad, and the
part of the city packed inside the Ta-
bernacle beamed.

"People always think of Philadelphia
as the home of William Penn and the
place Benjamin Franklin walked
around in a cotter's hat. Now they think
of it as the place where the greatest re-
ligious revival was held, a revival that
stirred the country. Now Paterson in the
eyes of the country is a cottony, con-
servative town. I never saw such prepa-
rations anywhere," he whipped out.

All the members of his party lined
up on the platform between the pots
of colorful anemones, and were presen-
ted by Sunday, who said when he heard
the end of the introductions, "and now,
like the wine of Canaan of Galilee, I'm
bringing the best for the last. And this
is Ma."

"Ma" is Tactful.

It was not only a new hat "Ma" had
on. She wore a purple dress with a
soft white chiffon waist. She smiled
just as pleasantly as her husband at the
Patersonians.

"I don't know whether I'm more proud
of my family in Winona Lake or my
family in Paterson," she said very
tactfully. "I'm sort of like Topsy,"
she added, "I haven't got any regular
hair, but Sunday broke in with an
aside, 'Ma's a clean-up hitter, 'Ma' is."

The audience thought he was going
to begin his sermon on "The Holy
Spirit," but instead he said:
"Now, we're going to take up the col-
lection. I expect some devil has started
the same old lie that they had to guar-
antee me my expenses to come here. I
paid a lot of money to get here. There's
not a cent in it for me. It's to pay for
the lights and the heat, and the—
there was a rattle all over
the house as the ushers began to pick
up the convenient tin pails."

"Rodey" played one of his trombone
solos, and then he sang with Mrs. Ac-
kley, "Sweetest as the Years Go By."
Sunday stood not two feet from them,
he hit his nails, and now and then
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The springy way he stepped in his
patent leather shoes showed in what
physical trim the man is. "Jack"
Cardiff told to-day: "It's his stomach
ache, his red, white and blue, his
even teeth. His slender athletic figure
was dressed in a gray dark suit, with
a cutaway coat that showed his arched
back very clearly, and trousers with a
knee-length crease."

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gression of adjectives. It's like a
rocket, soaring, soaring, soaring, until
it breaks in a twinkling of seconds.
The stars are little murmurs from Sunday.
He is out of breath.

"Yes! Hallelujah, Jesus!" he
gasps out in short sentences.

The first climactic point came fifteen
minutes after the man had begun to
talk.

"You're not a child of God unless
you're a Christian," he screamed, and
his fist shot into an uppercut, up, up,
at arms length. The veins in his
neck were swelling, his voice was
loud, the lines in his face drawn,
heads of perspiration were on his fore-
head, his whole body was tense as a
bowstring.

"God Almighty don't measure you by
the number of your teeth, by the color
of your eyes, by your bankbook, by
your automobile."

Each phrase shot out like the ex-
plosions of a motor car. Sunday
leaned forward, leaned back, swung his
head, showed his arm in and out, the
piston rod of a locomotive. He was
graceful with all his grotesque
gestures.

His sermon jerky.

Analyzed, the phrasing of his ser-
mon would not bear dissecting. He
used sentences that never finished,
phrases that meant little; jumped from
point to point; often interjected irre-
levances. Now and then there was
connected thought, such as:

"What is a church without the holy
spirit? It's nothing but a third rate
amusement place; it's a fashionable
religious club for entertainment on
Sunday. I'm no pessimist. Hallelujah
to God. There never was a time when
shams were more hated and when the
world wants more religion. But what
the world is disgusted with and the
formalists by which we've lost re-
ligion."

Taken as a whole, though, the ser-
mon was effective. Sunday was earnest;
his every appearance suggested that.
But what the great proportion of his
hearers liked was his rhetorical fire-
works and his physical action. They
liked it when he mimicked the attitude

of the teacher of the "average Bible
class," and talked about the girl who
sung "Throw Out the Life Line," but
who "couldn't put out a clothesline."

They enjoyed it when he spoke of
Satan and Martin Luther, and
danced a little jigging two-step with
every word. They drank in every word
when he leaned to the seat of a chair
and stood upright behind the pulpit,
his back drawn into a curve. They de-
voured his startling finish.

"God, I'll give myself to Thee," he
quoted, and swung into the last line,
"and for eternity," telling his hands
about his mouth and stretching the
word to "et-ee-er-ni-ty."

The confession of faith on the part
of the evangelist will be the greatest
triumph of the Paterson suffragists
this spring. With eight and ten thou-
sand people coming to the Tabernacle
every day, the women expect to reach
the ears of many men who will vote
"yes" on the amendment when it is
submitted to the people of New Jer-
sey in September.

The coffee house is established in an
unused stable at the side entrance to
the Tabernacle. Coffee, sandwiches and
cakes will be the menu each day, with
suffrage literature on the side. There
will be no stump speaking, for the
women do not intend to do anything to
appeal to oppose the evangelist. "Tact-
ful waiting" is their policy. To actual
seekers of knowledge on the suffrage
question they will hand out the leaflets
of the campaign.

Dr. Mary Cummings, president of the
Paterson Woman Suffrage League, was
in charge this afternoon.

"We expect to win many votes
through Sunday and our coffee," she
said. "It is fine that Mr. Sunday is
really come out in favor of suffrage.
He could not oppose it, of course, since
he and we are working for the good
of the world. Anything that im-
proves Paterson will help in our cam-
paign. That is why we were glad this
religious revival has come in the year
of our campaign. Every man turned
away from the saloon is turned toward
suffrage."

"We hope that those who hit the
sawdust trail in the Tabernacle will
come out with hearts softened and
minds intent on improving conditions
in the business and political world,
else the great revival will fall in its
mission to Paterson. When men get
to the point where they want to re-
form politics they are about ready to
take the suffrage trail. Anything that
uplifts the world will help suffrage."

"Not every one who hears Sunday's
gospel will listen to ours, too. That
would be too much to expect. There is
Mrs. Garrett A. Hobart, for example.
She is an anti-suffragist vice-presi-
dent of the business and political world.
We are not going to interest her con-
duct of this campaign. It was she, you
know, who sent the telegram to Sun-
day which resulted in his opening his
campaign in the afternoon so that the
churches might have their own Easter
services in the morning. Isn't it strange
that she couldn't see her indirect in-
fluence as an 'anti' and get some noble,
honest men to send that telegram?
She wasn't considering you, son. When
there was something definite to do
she went ahead and did it herself.
That is the way suffragists believe all
women should do in politics as well as
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suffrage."

"We hope that those who hit the
sawdust trail in the Tabernacle will
come out with hearts softened and
minds intent on improving conditions
in the business and political world,
else the great revival will fall in its
mission to Paterson. When men get
to the point where they want to re-
form politics they are about ready to
take the suffrage trail. Anything that
uplifts the world will help suffrage."

"Not every one who hears Sunday's
gospel will listen to ours, too. That
would be too much to expect. There is
Mrs. Garrett A. Hobart, for example.
She is an anti-suffragist vice-presi-
dent of the business and political world.
We are not going to interest her con-
duct of this campaign. It was she, you
know, who sent the telegram to Sun-
day which resulted in his opening his
campaign in the afternoon so that the
churches might have their own Easter
services in the morning. Isn't it strange
that she couldn't see her indirect in-
fluence as an 'anti' and get some noble,
honest men to send that telegram?
She wasn't considering you, son. When
there was something definite to do
she went ahead and did it herself.
That is the way suffragists believe all
women should do in politics as well as
in religion."

The confession of faith on the part
of the evangelist will be the greatest
triumph of the Paterson suffragists
this spring. With eight and ten thou-
sand people coming to the Tabernacle
every day, the women expect to reach
the ears of many men who will vote
"yes" on the amendment when it is
submitted to the people of New Jer-
sey in September.

The coffee house is established in an
unused stable at the side entrance to
the Tabernacle. Coffee